324 412 motion, and the rotary quern of ancient Rome and Alexandria is of course entirely unknown.

251 333 Bins for storage of grain are also made by men. The two major types are the "gota", made of rings of sundried mud and straw, which are built up later inside the hut; and the "gotära" bin, made of a barrel-like skeleton of sticks, plastered with mud and left to harden in the sun. The former can, of course, be built higher, as much as 7 feet tall, while the latter is limited to the size of the door of the tuqul.

415 Gourds are widely raised as utensils, in line with the pattern of using natural products directly. Sometimes the gourds ("qel") grow on vines supported on the roof of the tuquol. When at full size, some are cut lengthwise so that each half represents a drinking cup with its own natural handle affixed. Travellers always carry these. They also carry gourds used as waterbottles ("wamära") with the top cut off and refixed to serve as a removable plug. Or, the narrowing top of a gourd is cut off and used by women while carding raw cotton on a bowstring. Artists of chiefs and feudal "great men" paint designs and scenes on gourds ("ankola") belonging to their patrons.

285 415 Basketry can be made by either men or women, often by servants and ex-slaves, but since it is not considered specialized, there is no shame attached to this work. Both coiling and weaving techniques are used, the latter more often. Noteworthy is the frequent close weaving which results in watertight containers, further secured with hot milk and fumigating with gum woods. This method,

11:Levine Z-4,5 (1958-1961)1965 MP5 Amhara MP5

Perhaps this sort of disposition was not unrelated to the part Manz played in sparking the restoration of Amhara rule in Shoa, thereby preparing the way for the dramatic resurgence and expansion of the Ethiopian state at the end of the nineteenth century.

The Gondarē Ethos

The unique character of Gondar derives first of all from the fact that it was a city. During the whole period of Ethiopian history reviewed in this chapter, the Gondar period was the only time in which the emperors resided in a fixed capital, and Gondar was the only permanent population center that grew beyond the contours of a large village. As in ancient Egypt before the rise of Thebes, the concept of the city had played scarcely any role in the political thinking of the Amhara, and so anomalous was the rise of Gondar that Ludolphus, writing in the fifth decade after the founding of Gondar, could not believe stories that Gondar was a large city and predicted that "perhaps in a few years there will be nothing to be seen of it."[38]

Like many oriental cities, Gondar consisted more of a collection of small homogeneous societies than of a diffused heterogeneous urban population. The city was divided into several quarters, each of which lived its own life. The imperial compound was of course foremost of these. It contained the great complex of buildings erected during more than a hundred years, from Fāsil to Iyāsu II, and was the seat of affairs of state. The compound was separated from the rest of the city by a stone wall, whose twelve well-guarded gates each served a special function or class of people.[39]

The nobility resided in a quarter known as Gaing Bēt. Here the dwellings were spaced at comfortable distances, and nearly every house was surrounded by a garden. Abyssinians of lower rank lived in the more densely populated sections of Faras Bēt and Dɛnkākē.

The Christian hierarchy had its own quarters. The *abuna,* an Egyptian monk appointed by the Coptic Patriarch at Alexandria as spiritual head of the Ethiopian Church, lived with his retinue in one sector.[40] Another area, Eçhagē Bēt, was reserved for the Amhara monk who served as administrative head of the Church. Each church compound, moreover, was the focus of another residential section, where its clergy kept their modest huts. The Eçhage Bēt and the church compounds were considered sanctuaries and thus, in theory at least, were secure from plunderers. The Gondarēs and wealthy people from the country used these areas as a safety vault for their valuables.

The ethnic groups which settled in Gondar had their respective ghettos. The Muslims lived in the lower part of the city adjacent to the river Qīha, which was convenient for their ritual ablutions. They were looked down on by the Christians, and meat slaughtered by one group would not be touched by the other. Poncet observed that when an Abyssinian met a Muslim in the

11:Levine Z-4,5 (1958-1961)1965 MP5 Amhara MP5

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FIG. 14.—*A group of shepherds*

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FIG. 15.—*Threshing time*

[P.78-B]